

Evangelism

Jordan Evangelical Theological Seminary

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Evangelism

BibleStudyDownloads.org

Syllabus

I. Catalog Course Description

This course gives an overview of Biblical precedents and principles, and methods of various types of personal and group evangelism such as literature, open air, city-wide crusades, industrial evangelism, etc. Lay involvement for total evangelization is emphasized.

II. Course Objectives

By the end of the course, the student will be able to...

- A. Describe biblical principles and methods of evangelism (measured by the final exam).
- B. Give a personal testimony of how he/she trusted Christ (measured in written and oral form).
- C. Share Christ clearly with a personal method without a tract (measured by written reports).
- D. Articulate the basics of follow-up for new believers (measured by the final exam).
- E. Evaluate mass evangelism effectiveness and mobilize lay people in evangelism (measured by the final exam).
- F. Develop personal zeal and concern for unbelievers and the Great Commission (measured by obedient witnessing for the remainder of the student's life!).

This course will *not* address some other important aspects of evangelism since they are covered in other courses in the curriculum, such as child evangelism (CE204 Youth), Asian religions (EV201 Asian Religions), and apologetics (GC303 Apologetics).

III. Course Requirements (besides attendance in class and team witnessing)

- A. Readings (10%) will be assigned for most class periods (approx. 240 pages). The Course Content section of this syllabus serves as a Reading Report to submit on 31 August. You may photocopy it if you want to keep the original for yourself after the course.
- B. A Personal Testimony (20%) of how you trusted Christ will be typed (10%), adapted after grading, and later presented by memory to the class orally (10%). This must be thematic in nature (state the theme in a sentence at the top of the page) and include an interesting beginning, specifics on pre-conversion struggles, how you came to trust Christ, and some of the results of becoming a Christian. Pair up with another student to give insight on how to make this concise yet effective. An adapted version may be required for submission on the day of your oral presentation. Each testimony grade sheet category may then be raised one

point. This testimony should be given before two unbelievers before the end of the term and indicated on the reading report on the last day of class.

- C. An individualized Gospel Presentation (20%) in outline form (1-2 pages) will be completed to show that you grasp a method of presenting Christ clearly and convincingly. It must include: opening question(s), main points with verses for each, a substitution illustration, resurrection statement, and closing question(s).
- D. Two Witnessing Presentations (20%), one of which must be with a person of a different race, must be accomplished. This means two complete presentations of the Gospel to non-Christians which include a clear presentation of the gospel and an invitation to the lost person to trust Christ. These presentations must be done outside of the class' regular evangelism trips. Hand in a typed, one-page report for each interview which tells about the situation, how you shared the gospel (method, objections, answers), and the result.
- E. The Final Exam (30%) will cover class lectures for the entire course.
- F. Fun night at my home is required of all diligent students (that means you).
Date:

N.B. Each of the preceding requirements have a 10% grade penalty per class day late. Also, points may be deducted for not including your full name and box number on assignments, exceeding the page limit, and improper grammar and spelling.

IV. Course Bibliography

- A. Recommended Reading (some "classics" on evangelism)

Green, Michael. *Evangelism in the Early Church*. London: Hodder & Stoughton, 1970.

Hendricks, Howard G. *Say It With Love*. Wheaton: Victor Books, 1972.

Kennedy, D. James. *Evangelism Explosion*. Wheaton: Tyndale House, 1970.

Little, Paul E. *How to Give Away Your Faith*. Downers Grove, IL: InterVarsity, 1966.

Pippert, Rebecca Manley. *Out of the Salt-Shaker and Into the World: Evangelism as a Way of Life*. Downers Grove, IL: InterVarsity, 1979

- B. Required Reading

Aldrich, Joseph C. *Life-Style Evangelism*. Portland: Multnomah Press, 1981.

- Campus Crusade for Christ. *Sharing the Abundant Life on Campus*. San Bernardino, CA: Campus Crusade for Christ, 1972.
- Cocoris, G. Michael. *Evangelism: A Biblical Approach*. Chicago: Moody, 1984.
- Douglas, J. D., ed. *Proclaim Christ Until He Comes: Lausanne II Congress in Manila*. Minneapolis, MN: World Wide Publications, 1990.
- Engel, James F. *How to Communicate the Gospel Effectively*. Achimota, Ghana, W. Africa: Africa Christian Press, 1988.
- Finnell, David. *Evangelism in Singapore: A Research Analysis Among Baptists*. Singapore: Singapore Baptist Bookstore, 1986.
- Green, Michael. *New Testament Evangelism: Lessons for Today*. Formerly titled *Evangelism: Now and Then*. Downers Grove, IL: InterVarsity, 1979.
- “Maintenance of Religious Harmony.” White Paper presented to Parliament by command of the President of the Republic of Singapore. Singapore: 26 December 1989.
- Posterski, Donald C. *Reinventing Evangelism: New Strategies for Presenting Christ in Today’s World*. Downers Grove, IL: InterVarsity, 1989.

V. Schedule (Reading Report) Name _____ Box ____

(Please tick the final column if reading completed in full on time. This report is due 31 August.)

<u>Session</u>	<u>Date (Day)</u>	<u>Subject</u>	<u>Assignment</u>
1	2 July (T)	Syllabus & Introduction	

The Message in Evangelism (4 sessions)

2	6 July (S)	What is the gospel?	
3	6 July (S)	What is evangelism?	Cocoris, 11-17
4	9 July (T)	Why evangelize?	Cocoris, 21-26
5	13 July (S)	New Testament evangelism	Green, 105-34

The Methods of Evangelism**Personal Evangelism (16 sessions)**

• = Ways to Present the Gospel

6	13 July (S)	How to give a personal testimony CCC, 21-24, 137	
7	16 July (T)	• Good news/bad news (Moyer)	Posterski, 112-28
8-9	20 July (S)	Witnessing (good/bad news method) Written testimony due (Bring marked pocket testament)	
10	23 July (T)	• Four Laws (Richard Ting)	CCC, 5-17, 117-24
11	27 July (S)	How to get people to listen Speaking pagan language	Engel, 38-50 Testimony: David
12	27 July (S)	The spiritual decision process Objections: Part 1	Engel, 51-67 Answering Testimony: Shevanthi
13	30 July (T)	How to speak to felt need Answering Objections: Parts 2-3	Engel, 85-94 Testimony: Angela
14-15	3 August (S)	Witnessing (Four Laws method) Flow Chart"	Review "Circles Testimony: Roger
16	6 August (T)	How to follow-up new believers	Testimony: Sally
17	10 August (S)	• Individualized approach (Lordship issue)	Witnessing #1 due Testimony: Rosmeria
18	10 August (S)	Friendship evangelism	Aldrich, 201-17 Testimony: George
19	13 August (T)	Evangelism and Civil Law Paper	Religious Harmony Testimony: Mary
20-21	17 August (S)	Witnessing (personal method)	Witnessing #2 due Testimony: Jimmy
22	20 August (T)	Power evangelism due	Gospel presentation

		Testimony: Chew
	<u>Mass evangelism (5 sessions)</u>	
23	24 August (S) Media I (Richard Ting)	Engel, 117-32
		Testimony: Pauline
24	24 August (S) How to have home meetings	Witnessing #3 due Aldrich, 187-99
		Testimony: Irene
25	27 August (T) Media II (Richard Ting)	Finnell, 1-4, 19-22,
44-46		Finnell, 69-73, 93-
96, 115-17		Testimony: Silvia
26	31 August (S) Involving laymen in evangelism	Douglas, 69-84, 91-
96		Testimony: Lora
27	31 August (S) How to preach evangelistically	Testimony given 2
times		Reading report due
		Testimony: Kenneth
28	3-6 Sept. (T-F) Final Exam	Study!

VI. Other Matters

- A. Contacting Me: If for some reason you may need to contact me I may be reached here at SBC by box L7 or by phone (466-4677, 466-4834, 466-8769). Also, my home address is #5 Jalan Keria, Singapore 2158 and my home phone number is 469-3027.
- B. Copying Class Notes: This is allowed as long as you give credit where credit is due!

Differences Between Our Cultures

(Classroom etiquette in light of our cultural differences)

<u>Issue</u>	<u>Singaporeans</u>	<u>Americans</u>
The teacher is...	“Pretty close to God” “Knows all”	“Just one of the guys” “Fellow learner”
Perspective of teacher	Lofty (teacher as respected)	Lowly (teacher as equal)
Age of Teacher	Older are more respected Age=Wisdom	Younger teachers more liked Youthful=Energetic
Losing face is...	A big concern (for both teacher and student)	Not so big a deal (but insults are!)
Content concern life	Pragmatic <ul style="list-style-type: none"> • What works in life • What’s on the test • Short-term 	Theoretical <ul style="list-style-type: none"> • It will apply later • What you’ll need for your • Long-term
Learning style	Formal harmony (teacher gives only his view)	Confrontational (teacher responds to others)
Learning preference	Rote memory of facts	Correlation between facts
Responsibility to learn	Teacher’s	Teacher’ <i>and student’s</i>
Disagreeing with teacher	Taboo (shows disrespect)	Okay (shows insight)
Speaking up is okay...	When called on individually	At a general invitation
Will speak up in...	Small groups only	Large and small groups
Communication	One-way (teacher to student)	Two-way dialogue
Asking questions	Uncomfortable	Comfortable

American Rule of Thumb: “The only dumb question is the one never asked”

Implications:

1. **For Me:** I’ll try my best to teach in a manner in which Singaporeans better learn (column 1), but since I’ve lived almost 30 years in America and less than 5 years in Asia (and I’m very new to Singapore) I will unavoidably lapse into an American style (column 2). Please forgive my lack of cultural sensitivity!
2. **For You:** You can feel free to be “a bit more American” in this class since I don’t yet feel that column 2 is inappropriate for Asians. Relax, loosen up, and enjoy our differences! But I don’t expect too many of you to follow this principle (thus implication 1 above)!

Evangelism Pretest

1. Define evangelism. Include in your definition the necessary components to biblical evangelism.

2. What is the gospel?

3. Why is the gospel good news? What's so good about the gospel?

4. To how many people have you explained the gospel (and invited them to receive Christ) this year?

5. How often do you share the way of salvation with people?

6. How many times have you preached an evangelistic sermon?

7. How many people have you personally led to Christ? Estimate the number in each category:
 - _____ Buddhists
 - _____ Muslims
 - _____ Jews
 - _____ Hindus
 - _____ Catholics
 - _____ Nominal Christians
 - _____ Free thinkers
 - _____ Atheists
 - _____ Total

8. How many new Christians have you personally discipled?

9. To become a Christian one must:
 - a. Believe in Jesus Christ as Savior and Lord
 - b. Believe in Jesus Christ as Savior
 - c. Believe in Jesus Christ as Lord only (repentance only)
 - d. Repent and believe in Jesus Christ as Savior and Lord
 - e. Repent and believe in Jesus Christ as Savior
 - f. Repent and believe in Jesus Christ as Lord
 - h. None of the above (please explain why none of the above is unacceptable)

Name (optional) _____

The Message in Evangelism

Adapted and expanded significantly from class notes
by Dr. Tony Evans and Rev. Larry Moyer, Dallas Theological Seminary

When studying the subject of evangelism, it is important to begin with the *message*, not the *method*. We all know that our message is the gospel, but what is the gospel?

I. What is the Gospel?

A. Part of the reason why most Christians do not live an evangelistic lifestyle is that they do not know what the message is that we are to proclaim. What is the Gospel?

B. A Scriptural Definition of the Gospel

1. Lexical: the Greek word for “gospel” is *eujaggevlion* (“evangel”).

a. The meaning of *euangelion*

eu =
+ *angelion* =
___*eujaggevlion* =

The NIDNTT (*The New International Dictionary of New Testament Theology*, 3 vols., 3344 pages, ed. Colin Brown) is an evangelical work with extensive articles on hundreds of theological issues. Since evangelism is the chief function of the church one would expect to find extensive treatment on the biblical function of evangelism. However, between “eunuch” and “evil” is not one word on evangelism! And this is what we’re supposed to be doing until Jesus comes!?

Fortunately, a more exhaustive (though much more liberal) dictionary, TDNT (*Theological Dictionary of the New Testament*, ed. Gerhard Kittel, 2:707-36) does have extensive treatment of the issue from a scholarly perspective. Some of these findings are immediately below.

b. The use of *euangelion*

1) The OT equivalent for “good news” (*bissar*) is used in reference to proclaiming good news about victory in battle (1 Kings 1:42), the birth of a son (Jer. 20:15), etc.

2) The NT usage is varied, depending upon the context. For example, it refers to Christ’s life (Mark 1:1), the message about the coming kingdom (Mark 1:15), etc.

- 3) Most of the NT occurrences use it in reference to the message about Christ's death and resurrection (e.g., Mark 14:9). This is especially true of Paul (1 Cor. 9:14; 2 Cor. 11:7; Gal. 1:11, 12; 2:2; Eph. 6:19; Col. 1:5, 23; 1 Thess. 2:2, 9; 2 Tim. 1:11; etc.). Fortunately, Paul provides a very clear exposition of the gospel which is addressed below.

2. Exposition: the Biblical Teaching by Paul (1 Corinthians 15:1-5).

- a. The Context (vv. 1-2): Some Corinthians had doubted the resurrection of Christ (v. 12), which Paul saw as a fundamental element of the true gospel. Therefore, he chose to explain exactly *what* this gospel is (define it) that his readers might know whether they really believed rather than believing in vain (v. 2). This is why he says, "I want to remind you of the gospel I preached to you..."
- b. The Content (i.e., what is the gospel?): Paul declares that the gospel is the teaching that Christ died for our sins and rose from the dead.

1) 1 Corinthians 15:3-8 Mechanical layout (NIV)

"I want to remind you of the gospel..." (v. 1a)

[which is...]

"that Christ died
for our sins
according to the Scriptures
that He was buried,

that He was raised
on the third day
according to the Scriptures,
and that he appeared
to Peter
and then to the Twelve.
[and to 500 believers
to James
to all the apostles,
and finally to Paul himself]"

2) Therefore, many so-called "Christian" groups do not preach the gospel:

- a) Mormons deny that Christ died for us, saying that we must atone for our own sins. (In all fairness, some Mormons are not so bold as to say it this way.)

- b) Jehovah's Witnesses believe that Christ died on a stake—not a cross—and that Christ provided the way for us to work for our salvation.

II. What is Evangelism?

A. What evangelism is not.

- 1. It is not
- 2. It is not
- 3. It is not

B. What evangelism is: “evangelize” (eujaggelivzw) means “to preach/proclaim the good news.”

- 1. Evangelism is
- 2. The concept of persuasion or intent is seen in several passages:
 - a. Matthew 4:19
 - b. Acts 26:28-29
 - c. 1 Corinthians 9:19-23

III. “What Must I Do to Be Saved?”

A. This is the question addressed by the Philippian jailor (Acts 16).

B. The question today has basically two different answers:

- 1. Some say Jesus must be accepted as Savior and Lord.
- 2. Others say that a repentant belief in Him as Savior alone is sufficient to save.
 - a.
 - b. See the helpful, brief article by Livingston Blauvelt, Jr., “Does the Bible Teach Lordship Salvation?”” *Bibliotheca Sacra* 143 (January-March 1986): 37-45. His answer, of course, is “no.”

“The Lifesaving Station”

IV. Why Evangelize?

- A. Why don't Christians share Christ? Because there are “fences of isolation” which keeps us from contact with non-Christians.

See also Aldrich, 16-21

1. F=

Fear = We cannot say with Paul, “I am *not ashamed* of the gospel, because it is the power of God for the salvation of every one who believes...” (Romans 1:16)

What are we afraid of, anyway?

- What people will think of us
- Failure at witnessing
- Being vulnerable
- Not *being* good before *sharing* the good news
-
-

Forgetfulness = We haven't really grasped the actual cost of rejecting him—we forget the fact that people who do not accept Christ face an eternity of torment (hell).

2. E=

3. N=

4. C=

5. E=

6. S= (outmoded or ineffective forms of evangelism)

- a. “The Scalp Hunt”— “I got a trophy (a newly converted non-Christian)!”
- b. “The Stained Glass Aquarium”— “Bring ‘em to church so professionals can save ‘em”
- c. “The Hard Sell”— “You *must* believe!”
- d. “The Spiritual Safari”—the weekly task force entering “enemy territory”
- e. “The Ambush Method”—the “guest” who had no idea what the meeting was about feels trapped and is embarrassed

B. Why should Christians share Christ?

1. We are the *only* ones who have the ultimate answer to life's problems.
2. People who do not accept Christ face an eternity of torment (hell).
3. "Christ's last command should be our first concern" (five Great Commission texts).

a. Matthew 28:16-20

- 1) One command: "make disciples"
- 2) Three accompanying participles:
 - a) "Going"
 - b) "Baptizing"
 - c) "Teaching"

b. Mark 16:14-18

- 1) The task:
 - a) Preach: "Go into all the world and preach the good news to all creation" (v. 15)
 - b) Baptize: "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned" (v. 16)

2) The confirmation: wherever authentication is needed signs will accompany

- a) Cast out demons
- b) Speak in new tongues
- c) Pick up serpents
- d) Drink deadly poison
- e) Heal the sick

c. Luke 24:44-49

- 1) The task
 - a) Understand the Scriptures
 - b) Preach repentance and forgiveness
 - c) Testify how Christ changed you
- 2) The power: the Holy Spirit

d. John 20:19-23

- 1) The authority for the Commission is Christ: As the Father sent Christ *into the world*, so Christ sends us *into the world*.
- 2) The power for the Commission is the Holy Spirit, which is here seen as a temporary filling since the baptism of the Spirit did not occur until later at Pentecost (Acts 1:5; 10:43-47; 11:15-16).
- 3) The task of the Commission is to remit and retain sins. While it is true that the disciples had the authority to forgive or not forgive sins, God's act precedes this.

e. Acts 1:6-8

- 1) The context relates to the restoration of the earthly, Davidic kingdom (vv. 6-7).
 - a) The disciples ask whether the risen Christ would restore the kingdom to Israel.
 - b) Jesus indicates that He will restore this kingdom, but not at that time. (Note: Contrary to what is often taught, Jesus does not say that the kingdom was *spiritual* rather than earthly. He doesn't correct the disciple's concept of an earthly kingdom—He only corrects their incorrect timing since Israel must repent before the kingdom is restored.)
- 2) The power for the Commission is the Holy Spirit (v. 8a).
- 3) The task of the Commission is to be witnesses of Christ's effect on their life (v. 8b).
 - a) The presence and power of the Holy Spirit naturally leads to witnessing.
 - b) Witnessing is something we *are* ("be my witnesses"), not something we *do* ("do my witnessing"). Be a living testimony of Christ's death and resurrection!
- 4) The extent of the Commission is the uttermost part of the world (v. 8c).
 - a) Jerusalem (1:1—6:7)
 - b) Judea and Samaria (6:8—8:40)

c) Uttermost part (chs. 9—28)

IV. New Testament Evangelism (adapted from Green, 105-34)

A. **Motives** for evangelism in the early church. Why did they share the gospel so effectively?

Why did they bother? First-century Christians were bothered because...

1. God's love was fresh to them (Rom. 5:5). We today get so used to hearing of God's love that we're often mistaken in thinking God owes us His love!
2. Christ's command was taken seriously as last words should be (Matt. 28:18-20). We fail to see the paramount importance of this commission and overemphasize other commands.
3. The Holy Spirit's thrust was their source of power (Acts 1:8). Too often we trust in our methods, strategies, and own strength rather than God's enabling.
4. Their responsibility was seen as evangelism over everything else (1 Cor. 3:9; 2 Cor. 5:20; Rom. 1:14). As God's ambassadors our highest responsibility is to pass on message.
5. Their greatest privilege was evangelism (2 Cor. 4:1). They marveled that God made *His* appeal through *them*, but we often see evangelism as an obligation more than a privilege.
6. Other people's need for Christ gripped them intensely (2 Cor. 4:3). It's easy to forget that well-dressed, "good" unbelievers we meet every day are blinded to their need. People are in darkness or in the light, in the control of Satan or of God—no middle ground exists.
7. Joy resulted from their sharing Christ and seeing the results (1 Thess. 2:9; 1 John 1:3-4; 3 John 4).

B. **Methods** of evangelism in the early church. How were they so effective?

1. They went for informal every member witness (Acts 8:1, 4; 2 Tim. 4:5). "These days evangelism is spasmodic (if it happens at all), expensive, minister-dominated, and is dependent upon the skills of the resident evangelist or visiting specialist" (Green, 118).
2. They witnessed locally and worked out from there (Acts 2 and 4). Today we do not work as systematically.

3. They concentrated on the “God-fearer fringe”— who were people with whom they already shared common ground and were most interested in the message (Acts 13:14-43). We need to pour more effort into evangelizing the most responsive segments of society.
4. They ran many home meetings. Evangelism “went on in Jason’s house (Acts 17:5), in Justin’s house (18:7), Philip’s house (21:8), and so on. Sometimes it was a meeting for prayer (12:12), sometimes a fellowship meeting (20:7). Sometimes it was a Holy Communion (2:46), sometimes a follow-up meeting (5:42), sometimes an evangelistic day study conference (28:17ff.), sometimes an impromptu gathering (16:32) and occasionally they found a house full of seekers, just waiting to hear the good news (10:22)” (Green, 121). Christianity introduced in a church building communicates that it is an institution; Christianity shown in a home helps unbelievers see it as a relationship.
5. They used neutral ground: in a hired house (Acts 28:17ff.), on the street (Acts 3), or in a public schoolhouse (Acts 19:9-10). We need to use more open air meetings, university classrooms, public debates in town halls, a street house, etc.
6. They wrote and used literature: LXX, gospels, epistles, apologies. We need more sensitively written tracts and books for sale in shopping centers (and for loan to non-Christians), as well as the use of Christian films, T.V., and radio.
7. They engaged in missionary journeys and did so in teams. We need team-oriented mass evangelism meetings.
8. They relied on personal talks.

But how can we get the conversation going?

- a. *Follow Philip’s approach*. He was first in tune with the Lord, then opened the discussion with a *question* (v.), tactfully listened, discerned the best approach, and shared sensitively. Surveys can be very helpful to us since many people are eager to share their opinions on issues. EE uses this approach effectively.
- b. Begin with the obvious *need* (Acts 27 shipwreck). These include loneliness, the death of a loved one, disappointments, marriage or children problems, birth of a baby, etc.
- c. Point to some *unusual mark of God’s presence* as a starting point.
- d. Use a *play on words* to start the conversation.
- e. Share your *personal testimony* (see the following pages).

Giving a Personal Testimony

I. Advantages of Preparing and Using a Personal Testimony

- A. People can argue with your theology but they can't deny your experience (or at least they will be very reluctant to do so!).
- B. Almost all people love stories. Your testimony is essentially a story about yourself.
- C. Preparing the testimony beforehand enables us to "always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Pet. 3:15b).
- D. A good personal testimony shares how Christianity is first a relationship (knowing Christ) and secondly a theology.

II. How to Prepare a Personal Testimony

- A. Follow the many helpful suggestions on today's reading assignment in Campus Crusade's *Sharing the Abundant Life on Campus*, 21-24, 137.
- B. Be specific and relevant to non-Christians. These two areas are where most testimonies fail.
- C. Make your testimony revolve around a theme which should include Christ's name and be a full sentence written at the top of your page. Examples: "Christ helped me learn to be myself," "Jesus replaced my religion with a relationship," "Jesus Christ gave me significance," etc.
- D. The theme can be determined by answering several questions below. Think through these questions to develop the body of your testimony (also adapted from CCC materials):
 - 1. Pre-Conversion Life: What was your life like *before* you trusted Christ (or totally committed your life to Him)? This will help you determine the *theme* of your presentation.
 - a. What were your attitudes, needs, problems?
 - b. What did your life revolve around? What was most important to you?
 - c. How did you look for security, peace of mind, happiness? How did you find your activities unsatisfying?
 - 2. Conversion: *How* specifically did you come to trust Christ (or how did you come to give complete control of your life to Him)?
 - a. When and how did you first hear the gospel? Or when were you first exposed to dynamic Christianity? Give specific events, people, etc.
 - b. What were your initial reactions to Jesus Christ?
 - c. When and why did you begin to feel positive about Christianity?

- d. What was the turning point in your attitude?
 - e. What mental, family, or social barriers did you experience?
3. Post-Conversion Life: What happened *after* you trusted Christ?
- a. What changes did you see in your life (actions, attitudes, and problems)? Be specific!
 - b. How long did it take before you noticed changes?
 - c. In what areas are you still experiencing growth?
 - d. Conclusion: What does Jesus Christ mean to you now?

Note: Your testimony need not answer *all* of the above questions, but it should answer several. Also, do not try to avoid the use of humor in preparing your testimony, but be yourself.

Personal Testimony Grade Sheet

(A 20-Item Checklist to Design a Good Personal Testimony—Please Use it in Your Ministry too!)

Student _____ Oral Presentation Date _____ Grade _____

1 2 3 4 5
 Poor Minimal Average Good Excellent

Written Presentation

Introduction

Gets attention, raises need to listen further
Introduces theme (at least in a general way)

Pre-Conversion Life explains your problem(s)

Struggles are realistic, identifiable, specific

Conversion shows that God solved the problem(s)

Explains *what* the gospel is
Explains *how* the gospel was received

Post-Conversion Life shows positive results

Specific changes expressed (uses present tense)

Conclusion appropriate, related to theme, “real”

Miscellaneous

Theme stated at top, clear and carried throughout
Spelling and typographical errors, punctuation
Outline clear (the five areas underlined above)

Oral Presentation

Memorized but conversational (no notes allowed!)
Positive (denominations/churches not mentioned)
Enthusiastic (smiling, energetic, personal)
Realistic (doesn't imply life now is problem-free)
Terminology (understood by non-Christians?)
Grammar (agreement of subject/verb and tenses)
Length (not longer than three minutes)
Thoroughness (any questions unanswered?)
Flow (easy to follow w/o distracting mannerisms)

Summary

Number of ticks per column	_____	_____	_____	_____	_____
Multiplied by point values of the column	x 1	x 2	x 3	x 4	x 5
Equals the total point value for each column	_____	_____	_____	_____	_____

Net points _____ minus 10 points per day late (____ points) equals a final % grade of %

Note: Resubmit this sheet *and* your first written draft of the testimony at your oral presentation.

If ticked, submit a rewritten testimony (second draft) when you give your oral presentation.

Other Comments:

My Personal Testimony

Theme: Christ solved my insecurity of trying to be “good enough to reach God”

Introduction

Have you ever experienced the frustration of just missing a higher grade in school? I remember one time back in secondary school when I got a “B+” in math. I went to the teacher and asked him how close I had come to getting an “A-” and he said, “Well, Rick, actually you came pretty close. For the term you needed 435 points for the ‘A-’ you only had 434 and 2/3 points. You just missed it by a third of a point.” I tried to convince him to let me slide just once, but he replied, “I’m just trying to be fair. If I lower the line below you then the next person down will complain.” But I was angry.

Pre-Conversion Life

For a long time I thought *God* was like my math teacher! I thought God had an elaborate point system for all the good things I'd done, and that someday He would add up all my points to determine my eternal destiny. So, I tried to be "good enough to make it over the line" to reach God. I was a good student, obeyed authority, and tried to be a nice guy—all attempts to gain God's favor. Outwardly I looked confident, yet inside I was plagued with a real sense of insecurity. As hard as I tried, I knew I wasn't measuring up.

Conversion

At age 13 two school friends brought me to church, where I saw that this idea of God was distorted. Although I knew *He* was perfect, I learned that He expected *me* to be perfect to reach Him, which I wasn't about to claim for myself! But one night a few months later I learned from a speaker at a youth gathering that God never *expected* me to be "good enough"! God just wanted me to believe that Jesus died for me, taking my punishment for everything I had done wrong.

The speaker also said that Jesus was alive today since He rose from the dead, so He could change my life! What a liberating truth! Since Jesus was God's Gift, I simply received His Gift by saying, "God, I give up trying to be good enough for You on my own. I believe in Jesus."

Post-Conversion Life

Beginning that night twenty years ago my life changed.

For one, I had a peace in my heart and a security in my relationship with God which I had sought for years through good works. I didn't *stop* trying to be good, but now it is for an entirely *better* motivation. Rather than viewing God as "the big guy in the sky" keeping track of the good deeds I've accomplished to gain His favor, now a *love* for God motivates me to be good.

Also, knowing God's love for me gave me a new love for people. I began to love my step-father whom I had formerly despised and now we have a much better relationship. This concern for people eventually brought me to Asia to share this good news with people here too.

Conclusion

One favorite Bible verse sums up what I'm saying: “For by God's grace you have been saved through faith, and that's not of yourselves. It is the gift of God, so no one can boast.” Now I have what I've always wanted—the assurance that when I die I'll go to heaven—not because I'm good enough, but because God is so gracious!

Spiritual versus Physical Needs

from Hudson Taylor, *A Retrospect*, 85-87

Among the passengers on board the boat was one intelligent man, who in the course of his travels had been a good deal abroad, and had even visited England, where he went by the name of Peter. As might be expected he had heard something of the Gospel, but had never experienced its saving power. On the previous evening I had drawn him into earnest conversation about his soul's salvation. The man listened with attention, and was even moved to tears, but still no definite result was apparent. I was pleased, therefore, when he asked ... to accompany me, and to hear me preach.

I went into the cabin of the boat to prepare tracts and books for distribution on landing with my Chinese friend, when suddenly I was startled by a splash and cry from without. I sprang on deck and took in the situation at a glance. Peter was gone! The other men were all there, on board, looking helplessly at the spot where he had disappeared, but making no effort to save him. A strong wind was carrying the junk rapidly forward in spite of a steady current in the opposite direction, and the low-lying shrubless shore afforded no landmark to indicate how far we had left the drowning man behind.

I instantly let down the sail and leapt overboard in the hope of finding him. Unsuccessful, I looked around in agonising suspense, and saw close to me a fishing-boat with a peculiar drag-net furnished with hooks, which I knew would bring him up.

"Come!" I cried, as hope revived in my heart. "Come and drag over this spot directly; a man is drowning just here!"

"Veh bin" (It is not convenient), was the unfeeling answer.

"Don't talk of *convenience*!" cried I in an agony; "a man is drowning I tell you!"

"We are busy fishing," they responded, "and cannot come."

"Never mind your fishing," I said, "I will give you more money than many a day's fishing will bring; only come—come at once!"

"How much money will you give us?"

"We cannot stay to discuss that now! Come, or it will be too late. I will give you five dollars" (then worth about thirty shillings in English money).

"We won't do it for that," replied the men. "give us twenty dollars, and we will drag."

"I do not possess so much: do come quickly, and I will give you all I have!"

"How much may that be?"

"I don't know exactly, about fourteen dollars."

At last, but even then slowly enough, the boat was paddled over, and the net let down. Less than a minute sufficed to bring up the body of the missing man. The fishermen were clamorous and indignant because their exorbitant demand was delayed while efforts at resuscitation were being made. But all was in vain—life was extinct.

To myself this incident was profoundly sad and full of significance, suggesting a far more mournful reality. Were not those fishermen actually guilty of this poor Chinaman's death, in that they had the means of saving him at hand, if they would have but used

them? Assuredly they were guilty. And yet, let us pause ere we pronounce judgment against them lest a greater than Nathan answer, "*Thou art the man.*" Is it so hard-hearted, so wicked a thing to neglect to save the body? Of how much sorer punishment, then, is he worthy who leaves the soul to perish, and Cain-like says, "Am I my brother's keeper?" The Lord Jesus commands, commands *me*, commands *you*, my brother, and *you*, my sister. "Go," says He, "go ye into *all* the world, and preach the Gospel to *every* creature." Shall we say to *Him*, "No, it is not convenient"? shall we tell *Him* that we are busy fishing and cannot go? that we have bought a piece of ground and cannot go? that we have purchased five yoke of oxen, or married, or are engaged in other and more interesting pursuits, and cannot go? Ere long "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body." Let us remember, let us pray for, let us labour for the unevangelised Chinese; *or we shall sin against our own souls.*

(A more contemporary story with the same theme concerns a 70 year old Chinese man hit by a car in Singapore's east coast area in June 1991. The owner of the car was relieved to find a doctor at his clinic just a short distance away. When the doctor was begged to try to save the man's life, he replied that he was too busy, didn't have the right equipment, and needed the victim's approval or his family's approval before he would treat him. The doctor never tried to see the old man, who died five hours later.)

How to Share the Gospel with the Good News/Bad News approach
(Larry Moyer), p. 1

How to Share the Gospel with the Good News/Bad News approach
(Larry Moyer), p. 2

How to Share the Gospel with the Good News/Bad News approach
(Larry Moyer), p. 3

A Plea for Fishing

John M. Drescher, *Pulpit Digest*, July/August 1978

Community Religious Survey (Campus Crusade)

Four Spiritual Laws Presentation (Campus Crusade)

How to Get People to Listen

I. Small Group Interaction: “Bring All the Family to the Revival”

A. How do you think the average non-Christian would respond to this flyer?

B. This meeting is likely to minister to what kind of person?

II. The Need to Speak Pagan Language

Christian “Buzz Words” Words/phrases only believers understand words/phrases to use	Non-Christian “Fuzz Words” How unbelievers misunderstand them	Better Words Better
Saved	Hooked into Christianity	Forgiven

The Spiritual Decision Process

The Process of Lifestyle Evangelism

(An Adapted Engel’s Scale)

The Engel Scale

Modified with Permission of Dr. James Engel

PATIENT’S MICRO-DECISIONS OF FAITH			HEALTHCARE WORKER ROLE	
DISCIPLE BELIEVER SEEKER SPECTATOR SKEPTIC CYNIC	Choose to live by faith	+5	MULTIPLYING	Speaks to: The Whole Person Addresses: Social Barriers Overcomes: Isolation By: Participation in Body Goal: Growth Answers: Will I live for Christ? <i>Example: Jerusalem Church (Acts 2:41-47) & Samaritan Awakening (Acts 8:4-8)</i>
	Chooses to share faith with others	+4		
	Makes Christ-like choices	+3		
	Joins in community life	+2		
	Assimilates God’s Word	+1	HARVESTING	Speaks to: The Will Addresses: Volitional Barriers Overcomes: Indecision, Unwillingness to Change By: Prayer & Persuasion Goal: Trust Christ Answers: Will I trust Christ? <i>Example: Paul before Agrippa (Acts 26:1-29)</i>
	Trusts in Christ	0		
	Turns from self-trust	-1		
	Sees Christ as the answer	-2		
	Recognizes own need	-3	SOWING	Speaks to: The Mind Addresses: Intellectual Barriers Overcomes: Ignorance, Misconceptions & Error By: Presentation Goal: Understanding Answers: Who is Jesus? What does He want from me? <i>Example: Ethiopian Eunuch (Acts 8)</i>
	Considers the truth of the Gospel	-4		
	Understand the implications	-5		
	Aware of the Gospel	-6		
Recognizes relevance of the Bible	-7	CULTIVATING	Speaks to: The Emotions Addresses: Emotional Barriers Overcomes: Indifference, Fear & Antagonism By: Presence Goal: Attractions, Trust You Answers: What’s in it for me? <i>Example: Nicodemus (John 3)</i>	
Looks positively at the Bible	-8			
Recognizes differences in the messenger	-9			
Aware of the messenger	-10			
Going own way	-11			
Avoids the truth	-12			

Answering Objections: Part 1

Reasons Given for Not Believing

Our Response

1. "I don't know what my spouse will say."

"Do you love her? Then, obviously, if you knew you were going to heaven, one of the first things you'd do is share this with her. So what you should do is first trust Christ and then tell her about Him."

2. "My friends will reject me."

"Do you want your friends to make all your important decisions?"

3. "I'm not ready to give up my lifestyle."
(vice such as girls, drugs, gambling, etc.)

Draw two circles and write "heaven" in one and the vice in the other. Say, "You mean to say that you would give up this (point to heaven) for this (point to the vice)?"

4. "I can't buy this faith stuff. I need works too."

Either of two responses:

1) "If any amount of anything was needed to get to heaven, then why did Christ die?"

2) "Are you willing to say that God's gift of Jesus and what Jesus did on the cross was not good enough so that you need to add to it?"

Answering Objections: Part 2

Yellow Copies of Moyer's "Nine Best Excuses"

Answering Objections: Part 3

Copy of "Excuses and How to Answer Them"

How to Speak to Felt Need

I. Definitions and Principles

A. Definitions

1. Felt Need: the desire a person believes to be the most pressing necessity for his/her fulfillment or happiness. These generally fall into *social*, *physical*, and *emotional* areas.
 - a. Felt needs include things such as food, clothing, help with marriage and/or children, shelter, safety, a listening ear, alleviation of fears, and other immediate concerns.
 - b. These felt needs are also *real* needs, but they are not one's *ultimate* real need.
2. Real Need: a personal relationship with Jesus Christ is the basic requirement for genuine meaning in life. One's real need is obviously a *spiritual* need.

B. Principles

1. People generally think that their felt need is more pressing than their real (spiritual) need.
2. Evangelism often works best by meeting the real need through meeting the felt need. This is often called "showing the social implications of the gospel."
3. On the other hand, meeting *only* the felt need is incomplete. This would be ending with the starting point!

II. Discerning and Meeting Needs in Basic Religious Groups

Fill in what you consider to be the various needs of these religious groups and how to meet them:

<u>Religion</u>	<u>Felt Needs</u>	<u>Real Needs</u>	<u>Strategy</u>
Non-spiritual needs	Spiritual needs	How to meet real through felt needs	

Hindu

Buddhist

Muslim

Catholic

“Free-thinker”

How to Follow-Up New Believers

The Handout “How to Follow Through” by Larry Moyer
(Dallas Seminary Evangelism Class)

What do you say to a person right after he/she has trusted Christ?

Here’s a suggested seven point outline which should provide some guidelines...

The Handout “How to Follow Through” by Larry Moyer, p. 2

The Handout “A Do It Yourself Gospel Presentation” by Larry Moyer, p. 1

The Message is one which relates faith and repentance together (See Moyer’s pink handout on “The Message in Evangelism,” p. 4)

Illustrations to Use in Sharing the Gospel

(I finally finished these after the course and wanted you to have them!)

Love

Paternal (God loves us because we are made in His image): Do you have a son or daughter? Do you love him/her? Why? (because he's part of my family, made in your own image) Would you still love that child even if he/she did something wrong against your wishes? We, too, are originally part of God's creation, made in his image. But even though we've turned away from Him, He continues to reach out in love to us.

Sin

Rock (All fall short of God's standards): Let's suppose you and I were both to pick up a rock and try to throw them to China (or some other location mentioned in the conversation). Neither of us would reach the target because it's too far. Well, God is completely holy and perfect, so He's target for us is perfection. None of us can claim to be without sin, so we all fall way short of His standard.

Three a day (All fall short of God's standards): How bad are we in comparison to God's standard of perfection? Let's suppose you were really a relatively good person who sinned only three times a day. This includes every bad thought, word, and action. This would amount to over 1000 sins a year. Multiply this by your age and you'll see that you have fallen much short of God's perfect standard!

CBD (We have no excuse for our sin): I once drove down to a hotel on Orchard Road at 6:15 PM. As I approached the road I noticed that the big sign over the road said "Restricted Zone: In Progress." However, it was too late to turn back and get a day pass. The police wrote down my car's license number and three weeks later I received a ticket for \$70. Even though I was sincere, even though I was ignorant of the sign until it was too late, even though I could offer other excuses, it was still too bad.

Archery (All fall short of God's standards): One definition of sin is an archery term which means to "miss the mark." There's a bullseye that is rarely hit. Morally speaking, God is perfect and always hits the "bullseye." But we always fall short of His standards.

Non-swimmers (Man cannot save himself): Suppose a ship sank but none of the passengers in the water could swim. When each turned to his friend for help, what would happen? Of course, all would die, for they would all be in the same predicament. What if each one tried to save himself by pulling himself out of the water? Death would also result. In like manner, man cannot save himself *spiritually*. In fact, spiritually speaking, we're all in the water together and drowning.

Death

Wages (We have all earned death): Suppose you were to work for me for a day and I pay you \$50. This would be your wages since it represents what you have earned.

Substitution

Judge (God balances his fairness with mercy): A judge once had a boy come before him for sentencing only to discover that the lad was his own son. In order to be fair to the law, he set the fine at it appropriate amount, but then did something quite unusual. Laying down his legal robes, he came down from the bench, and paid the officer the fine himself, thus satisfying the legal requirement while at the same time being gracious to the one he loved. In like manner, Christ also saw our awful predicament in our disobedience, except in our case the penalty was much more severe—death itself. But Jesus laid aside his royal robes as God and came and paid that death penalty himself, thus satisfying the penalty and showing us his grace.

Drawbridge (People take for granted Christ's death for them): A man once had a job to lower a drawbridge twice a day at 8:00 AM and 4:00 PM for people to take a train over a river to and from work. He had a young boy whom he loved very much that was too young for school so he often accompanied his father up to the switching station. They would often wave to the train passengers as the train passed by. One day at about 3:45 while the bridge was up the man lost track of the whereabouts of his son, who had wandered off. He looked for him panicking for several minutes but had to give up the search as the train was coming at full steam towards the raised drawbridge. He made it back to the switching house in time enough to lower the bridge, but just as he reached for the lever he spotted his son, far down below him—in the midst of the gears! The father had to make a split second decision—either to leave the bridge up and cause the train to hit the raised drawbridge and crash into the river, or to allow the gears to crush his only son to save the train passengers. With pools of tears in his eyes and great anguish in his heart he lowered the drawbridge, crushing his small boy in the powerful gears. The people on the train safely passed by as usual, unaware of the great cost to save their lives. Those of us on earth *are* aware of an even greater cost to save us—the precious Son of the Father—who was crushed for our sins. Yet we often act like the passengers and glibly cast aside the tremendous sacrifice on our behalf.

Twins (Satisfaction for sin has been paid by Christ): Suppose you killed someone and ran away, then the dead person's family members came looking for you for revenge. However, your twin brother/sister loves you very much and delivers himself over to these family members, who vent their anger by killing him/her. This would satisfy the anger of the relatives and save your life.

Cancer (Christ exchanges His goodness for our sin): Suppose you had cancer and through some medical means I was able to take your cancer cells into my

own body in exchange for my good cells into *your* body. What would happen to me? Right, I would die. What would happen to you? Yes, you would live.

Snake (Christ took the cause of our death upon Himself): A poisonous snake once bit a little girl in her backyard. Seeing that the girl would be dead in just a few minutes, the girl's mother cut her daughter's leg and sucked out the venom. The girl lived, but the poison killed the mother, who in effect had died as her daughter's substitute.

Book (Christ bore the weight of our sin upon Himself): Your sin weighs upon you just like this book weighs down my hand. But my other hand represents Jesus, and God desires to take this weight off of you to place it on Jesus (turn the book over and place it on other hand).

Soldier (Christ died for ungrateful, ungodly people): A promising, young, American lieutenant graduated from West Point Military Academy. Soon found himself leading a group of recruits to fight the Viet Cong in Viet Nam. One night they confronted the enemy who wounded one of their men. The rest ran for cover in a trench where they stayed all night, listening to the groans of the dying, wounded soldier a few feet away. Finally, the lieutenant could not bear to hear the groans of his friend any longer and risked his life to save the man. He successfully pulled him back to the trench, but as he was about to hop in himself he was shot in the back and killed instantly. Sometime later, back in the US, the brave lieutenant's parents heard that the young soldier whom their own son had saved was in town. The surviving soldier came to their home late, drunk, using profanity and insensitive to the great cost given for his own life. After shutting the door behind the young soldier the bereaved mother could only say, "I gave my own precious son to save *that* wretch of a man?" Likewise, the Father gave his precious Son, Jesus Christ, to save an ungrateful, profane, race like ours.

Gift

Birthday (Seeking to earn our salvation insults God): On your birthday people give you gifts, don't they? Have you ever insisted upon paying for a gift? How do you think your friend or relative would feel if you did this? How do you think God feels when He offers us eternal life for free but we insist that we must pay for it?

Pencil (The gift of salvation must be received to apply to us): I would like to give you this pencil for free (extend it to the person). If you pay me 10¢ or *any* price for it, it's not a gift. If you work for me in any way it's not a gift. It's simply yours—you just need to receive it.

Faith

Ice (Christ is trustworthy): If you walked out on a lake frozen over with ice 1 millimeter thick, what do you think would happen? Of course, you'd fall in! What if you *really sincerely believed* that the ice would hold you up? Yes, you'd *still* fall in! How about if the ice was 1 meter thick, would it hold you up? Even if you had very little faith that it would? You see, the issue is not

how much faith you have, it's what or *whom you place your faith in!* Many people are sincerely trusting "thin ice" to sustain them in the this life and the next, but it won't work. On the other hand, even if you place the little faith that you have in Christ, you place this trust in the right source. He'll sustain you.

Jet (Christ is trustworthy): Let's suppose I was employed by the ticket counter at an airport in a poor country to lead you to your jet to get you back to Singapore. So I lead you to a jet that hadn't been painted for years, had oil leaking out of the back, had part of a wing broken off, and had a hole in three of the windows? How would you feel? When you hesitate, I simply reply, "Oh, don't worry. Just have *faith* and this jet will get you to Singapore!" The important thing isn't the amount of your faith, it's the condition of the jet!

Chair (We all exercise faith everyday): Have you ever personally met the designer of this chair? (pause for answer) When you sat down on this chair you exercised faith.

Doctor (Faith can be placed in Christ because of His credentials): Once my wife got very sick and I took her to the hospital. When the doctor gave her some pills to take, she simply took them without asking any questions at all! Can you imagine that? She had never *seen* the man before, we had never *been* to this hospital before, and we didn't know *who* made the pills or even their *chemical composition!* Why would she do such an outrageous thing as take a pill which, for all she knew, could have been poison? (pause for answer) This was a simple act of faith in the credentials of one whom the hospital had deemed competent. As my wife found the doctor competent to meet her, I have found Jesus Christ competent to meet all of my spiritual needs.

Pilot (Faith can be placed in Christ because of His credentials): Have you ever take a plane ride? Did you personally know the pilot of the jet? No, you exercised faith in this person to get you to your destination without ever knowing him.

Niagara (Biblical faith is a commitment—not simply intellectual assent): A famous tightrope walker once performed the greatest feat of his career by walking across Niagara Falls with only the aid of a balancing bar. The crowd was very enthusiastic! "Do you think I can do it without the balancing bar?" he asked in response. The crowd cheered him on, so he did it. "How many feel I can take a wheelbarrow across and back?" The crowd went wild again, "Yes! You can do it!" they yelled. So he went back and forth with a wheelbarrow. "Who believes I can do it again with a dog inside?" the tightrope walker shouted. "We do!" Responded the crowd, so a dog was brought over, placed in the wheelbarrow, and the two made another successful trip. "Now who believes that I can do it with an even heavier load within the wheelbarrow—with the weight of a person inside?" he asked. By this time the crowd was ecstatic and going wild. "Any volunteers?" came the request. (pause) No one volunteered! They believed *intellectually* that he was able to take them across, but they were not committed to this belief. In like manner, many people *intellectually* believe Christ can take them to God but they are unwilling to *commit* themselves to that belief. Such belief without personal commitment is not genuine belief.

Circles (Biblical faith is a commitment—not simply intellectual assent): Two circles can be used to represent two kinds of life. Trusting Christ means being willing to turn your life over to Him to let Him direct your life. (See Four Spiritual Laws)

The Handout “A Do It Yourself Gospel Presentation” by Larry Moyer, p. 2

The Handout “A Do It Yourself Gospel Presentation” by Larry Moyer, p. 3

The Handout “A Do It Yourself Gospel Presentation” by Larry Moyer, p. 4

Evangelism and Civil Law

I. Interpreting Singapore's "Maintenance of Religious Harmony" White Paper

A. Its Stated Dual Intent (1 §2, 4 §14)

1. Moderation and tolerance between religions
2. Separation of religion and politics (note especially 6 § 21)

B. Issues

1. What *specific actions* does this legislation actually prohibit for us as Christians? Circle "A" for agree, "D" for disagree, and "?" if unsure or if it depends upon other factors. Indicate what the legislation actually *does* prohibit, not whether you *think* it should be prohibited.
 - A ? D Random door-to-door evangelism
 - A ? D Door-to-door evangelism among Malay Muslims (3 § 8, 4 § 15b)
 - A ? D Random evangelism in public places
 - A ? D Public distribution of tracts at neutral places (e.g., shopping centres)
 - A ? D Public distribution of tracts at other religions' places of worship (13 § 4)
 - A ? D Speaking on why Christianity is the only correct religion (5 § 16, 7 § 25)
 - A ? D Death-bed evangelism (13 § 3)
 - A ? D Sensitive evangelism to Muslims (4 § 15b)
 - A ? D Persisting in evangelizing someone who does not want to listen (4 § 15)
 - A ? D Posting posters at the site of another place of worship (13 § 4)
 - A ? D Giving God the Father the title "Allah" in Muslim evangelism (13 § 5)
 - A ? D Publicly noting our responsibility to share with other faiths (14 § 7)
 - A ? D Criticizing Catholics, denominations, Charismatics, etc. (15 § 12)
 - A ? D Involving in prayer meetings disapproved by the govt (17-18 § 27)
 - A ? D Using the Bible to evaluate unjust government policies (16 § 17-19)
 - A ? D Condemning government-approved abortions (7 § 26a)
2. Can religion and politics really be kept separate? Why or why not? (6 § 24)

II. Reactions to the “Maintenance of Religious Harmony” White Paper

A. Biblical Principles

1. When the government tells us to do something morally _____ we must obey God rather than man and therefore be involved in civil disobedience (Exod. 1:15-21). Question: Is withholding the gospel from someone morally wrong?

2. When the government tells us _____ to do something morally _____ we must obey God rather than man and therefore be involved in civil disobedience. Question: Is sharing the gospel with someone a moral responsibility of all Christians?
 - a. Daniel 6:6-10

 - b. Acts 4:18-20

 - c. Acts 5:27-32

 - d. Colossians 4:2-6 (esp. v. 5)

B. Some reactions to the Singapore Maintenance of Religious Harmony Issue

Power Evangelism

I. The Thesis and History: Signs and Wonders

A. Thesis: “My hope and goal is to provide a new perspective on old information—a new understanding of biblical accounts of the supernatural, and how they apply to us today...it is the actual *doing* the works of Christ—including signs and wonders—that is intended to be a part of the normal Christian life” (John Wimber, *Power Evangelism*, 11, emphasis his).

B. History: Twentieth Century Charismatic Phenomena in Three Stages:

	<u>First Wave</u>	<u>Second Wave</u>	<u>Third Wave</u>
Name	Pentecostalism	Neo-Pentecostalism Charismatic Renewal	Signs & Wonders Movement (“Charismatic” term avoided)
Beginning	1901 (Parham) 1906 (Seymour) 1914 (AOG)	1959 (Roberts) 1960 (Bennett) 1967 (Catholics)	1979 (Wimber’s experience) 1985 (Wimber’s book)
Denominational Origin/Orientation	Holiness (Sectarian)	Mainline & Catholics (Ecumenical)	Evangelical + Charismatic (Church planting/infiltration)
Social Class	Poor, black	Middle, white	Middle-Upper, white
Leaders	Charles Parham (TX) William Seymour (CA)	Rev. Dennis Bennett (Episcopal priest) Oral Roberts	C. Peter Wagner John Wimber
Major Center	Asusa Street Mission	St. Mark’s Episcopal	Vineyard Church
Place	Los Angeles, CA	Van Nuys, CA	Anaheim, CA
Worship	Emotional excess Spontaneity “Spirit of Confusion”	Orderliness “The Quiet Spirit”	Free with Emotion
Results: New...	Forms of worship (dance, theatre, hymnody, singing in tongues)	Social experiences (small groups, innovative disciple- ship, community)	Interest in Holy Spirit (prayer, Bible study, meditation, fasting, spiritual warfare)

II. The Man: John Wimber

A. Frustration with carnal Christianity (lack of the miraculous)

B. “Even as a successful pastor, I remained uneasy, always sensing the gap between the early disciples’ experience as they spread the gospel of the kingdom of God, and what my congregation experienced” (p. 15).

C. In 1974 he resigned as co-pastor of Yorba Linda Friends Church to become founding head of the Department of Church Growth at what is now called the Charles E. Fuller Institute of Evangelism and Church Growth in Pasadena, California. At this time he also became an adjunct professor at Fuller Theological Seminary’s School of World Mission in Pasadena, California. From 1981-1986 Wimber taught the course at Fuller called “MC:510 The Miraculous and Church Growth” with C. Peter Wagner,

professor of Church Growth. The “exorcisms,” “healings,” and “words of knowledge” in the course lead to it being cancelled.

- D. Wimber presently pastors the Vineyard Christian Fellowship in Anaheim, California (near Disneyland!). His first experience of a “power encounter” at the church was shortly after he began to pastor the church in 1979 (pp. 36-37)

III. The Arguments (summarizing some chapters of *Power Evangelism*)

- A. Dependence upon the kingdom theology of George Eldon Ladd’s *A Theology of the New Testament* and *The Gospel of the Kingdom*. Simply stated, this thesis is that “two kingdoms, the kingdom of God and the kingdom of Satan, are in conflict, and Christians have been drafted in Christ’s army to do battle against Satan” (p. 97).

B. The Power Encounter

1. Definition: “a visible, practical demonstration that Jesus Christ is more powerful than the false gods or spirits worshipped or feared by a people group” (p. 29 [quoting Wagner])
2. Scriptural examples: Christ exorcising a demon-possessed boy (Mark 1:21-28), Elijah’s confrontation with the prophets of Baal on Mt. Carmel (1 Kings 18), Paul and Barnabas’ revealing of secret sins (Acts 13:6-12).
3. “Among primitive peoples there is the need to see the superior power of the gospel demonstrated for them to believe” (p. 30).
4. Commenting on the bestowal of the gift of tongues at Pentecost, he writes, “Often a power encounter that leads to conversion occurs first in those who are evangelizing, then in those who are evangelised” (p. 35).
5. The power encounter generally involves praying over a person who falls to the ground and gets converted to Christ (p. 38), resulting in fear among the unbelieving (p. 39). At times this is accompanied by a revelation of specific sins in the unsaved (p. 40).

C. Power Evangelism

1. Definition: “By power evangelism I mean a presentation of the gospel that is rational but also transcends the rational. The explanation of the gospel comes with a demonstration of God’s power through signs and wonders. Power evangelism is a spontaneous, Spirit-inspired, empowered presentation of the gospel. Power evangelism is that evangelism which is preceded and undergirded by supernatural demonstrations of God’s presence... in words of knowledge..., healing, prophecy, and deliverance from evil spirits” (p. 46).
2. He cites several statistics of many who “trust Christ” but never become church members and concludes, “Although there is always a need for more *workers* to reap the harvest, the current situation in Western

societies indicates a need also for more *powerful* ways of reaching people with the gospel” (p. 50; emphasis mine). Thus, the power evangelism which generally happens in non-Western societies is also needed to combat the secularism, rationalism, materialism and mechanism in Western countries like the USA.

3. Wimber feels that Christian growth encompasses three elements: intellectual growth about God, character growth, and growth in faith for miracles (p. 54). This third element is lacking in most believers, although the charismatic churches worldwide have incredible church growth because of this element.
 4. “Since 1978 the Vineyard Christian Fellowships have grown to include 140 congregations, mostly in the United States and England, with over 40,000 members. The majority of our members are new converts (mostly young people) who have experienced a power encounter” (p. 55).
- D. Divine Appointments are arranged by God for all who are sensitive to His voice. This means that God specifically tells believers what to do and say, as well as where to go to minister to specific people through a “word of knowledge.”
- E. Signs and Wonders and Worldviews: The Western worldview is anti-supernatural which has caused doubt about signs and wonders until recent years.
- F. Answering the question “What Shall I Do?” (chap. 10) Wimber suggests three applications:
1. “Go home and be one”: make it a regular practice to pray over people for healing (p. 148).
 2. “Disciples of Jesus first”: get disciplined in power evangelism by someone experienced in this area, read “good Christian literature,” and go to conferences; but first be a disciple of Jesus to not miss out on “the opportunity to receive his lordship in our hearts” (p. 150).
 3. “Waiting on God”: “allowing him to speak, act, lead—always yielding our right to control whatever situation we’re in. There is something very simple, almost childlike, about power evangelism. God gives impressions, and we act on them. If he does not speak to us, then we wait—something difficult for action-oriented Western people to do” (p. 150).

IV. Bibliography

A. Defenses of the Movement

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with truth and commitment encounters, if we are to succeed in our world mission." *Evangelical Mission Quarterly* 27 (July 1991): 258-65.

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B. Critiques of the Movement

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C. Specific Errors of the Movement

1. As a whole, the movement faults reason and exalts experience. Wimber prefers to cite stories of unbelievers won to Christ through the miraculous rather than to provide a biblical theology of miracles. His writings lack any systematized theology.
2. Since the gift of apostleship passed away in the first century (few, if any, Protestants believe in apostolic succession), it is not unthinkable that other gifts also were temporary. Several passages support the idea of temporary gifts (Eph. 2:20; Heb. 2:3-4).
3. Wagner's approach to church growth counts only *bodies* (outward, quantitative) and must also include *spiritual* growth (inward, qualitative) to be complete (Sarles, 59).
4. Wimber does not recognize the transitional nature of the Book of Acts. He assumes that what happened in of Acts should be the normal Christian experience today. Even what he claims to be the norm for the Book of Acts is not true. "Eight times in Acts, powerful effective evangelism is directly related to miraculous signs. But on twenty-two other occasions there is no such link. In other words, the common feature of all apostolic evangelism is the *spoken message* (the kerygma)" (Bridges, 232).
5. He falsely assumes that signs and wonders were the norm in Scripture. Actually they came only during a few distinct periods to validate the Word of God: the times of Moses, Elijah, Daniel, Jesus, and the apostles.
6. Wimber teaches that all Spirit-filled Christians should be performing miracles. However, the New Testament shows that only the apostles (2 Cor. 12:12) and very few others (e.g., Philip) could perform miracles.
7. The teaching that growth in faith for miracles (his third and most emphasized area where believers should grow) produces more spiritual Christians has not been shown. While Charismatic churches are growing faster than non-Charismatic, this is not necessarily accompanied by true discipleship. Jesus confronted crowds that sought not Him but either a glimpse of the miraculous or bread for their stomachs. Oftentimes today people substitute a craving for the supernatural for a faith in the Bible alone.
8. Wimber assumes that power encounters always produce faith in unbelievers, but Scripture does not bear this out (1 Kings 18; John 11; Acts 4:16-17).

9. Evangelism should be a higher priority than performance of miracles. “The greatest demonstration of God’s supernatural power is the inner transformation of human character in spite of outward circumstances” (Sarles, 81).

10. The emphasis upon signs and wonders exalts these lesser spiritual gifts above the more important gifts (1 Cor. 12:28).

Evangelistic Home Meetings

I. Bible-Oriented Study

A. Aldrich provides some excellent suggestions on how to have effective home Bible studies (see *Life-Style Evangelism*, 190-99):

1. Have more non-Christians than Christians attend (no Christians should come if they haven't brought an unbelieving friend).
2. Christians shouldn't feel it is their role to "straighten out" doctrinal views of participants which are not central to the issue of salvation.
3. As a general rule, do not bring up parallel passages.
4. Divide the group into smaller groups and appoint non-Christians as leaders.
5. Compliment people for observations, especially by writing them down and giving them credit later in the study (such as the conclusion).
6. Make it a *discussion*, not a lecture. So when a question is addressed, throw it back to the group by saying, "Good question! What do some of you think?"
7. Use variety of teaching method (discussions, tapes, films, role playing, skits, questions and answers, small groups, etc.).
8. Don't demand regenerate behavior from unregenerate people (e.g., "I'm sorry, but we don't use those words in our house!").
9. Learn people's names—and use them!
10. Serve refreshments at the beginning of the study and have the non-Christians bring them.
11. Begin and end on time.
12. Provide Bibles for people.
13. Pray for each member but not publicly (not to begin or end the study).
14. Laugh! Feel free to use humor.
15. Make sure the study is for a certain number of weeks (generally 4-10 weeks).
16. Don't let the session end with everyone feeling like they've pooled their ignorance. Summarize the key concepts which have been mentioned and give people credit by name.

B. Some other suggestions on evangelistic Bible studies:

1.

2.

3.

4.

5.

II. Need Oriented Study

A. This kind of study is called a “Discussion Party” and is not Bible-oriented in format. Rather, it focuses on discussions of pertinent issues which eventually find their root in people’s very personal (religious) values.

1. Often it is effective to have 1-2 weeks of orientation for the Christians instructing them in the purposes of the series, how to invite friends, prayer for the series, the Engel scale, etc.

2. This is then followed by 3-5 weeks of discussion parties which include non-Christians.

B. A suggested schedule for each evening follows as well as the types of group interaction.

ISI Discussion Party Questions, p. 17

ISI Discussion Party Questions, p. 18

ISI Discussion Party Questions, p. 19

Evangelistic Preaching

Resources:

Street, R. Alan. *The Effective Invitation*. Old Tappan, NJ: Revell, 1984. 252 pp. US\$6.95. *This work is strong in its convictions, evaluations of invitation models that enable readers to learn from others' successes and failures, and thorough (chapters on use of music, invitations for children, and history of invitations), but weak on the nature of the gospel and its recommendation that the invitation can have a different theme than the sermon preceding it.*

Name _____
Final Exam Grade _____

Date _____ Box _____
Term Grade _____

Final Exam

(Note: This exam is *never* to be shown to anyone who has not yet taken this course)

Part I: Multiple Choice (21 points or 3 points each)

Please *circle* the correct *letter* in each question.

1. It is a good idea to have new Christians begin “telling others” immediately because...
 - a. it helps them develop boldness.
 - b. it helps them to begin doing what should be a natural thing for Christians to do.
 - c. it helps cement in their minds the decision they have just made.
 - d. all of the above.
 - e. none of the above.
2. Which answer best communicates the view on Revelation 3:20 espoused in class?
 - a. It relates to believers’ fellowship with Christ and should not be used in evangelism.
 - b. It relates to unbelievers’ need for a relationship with God and can be used in evangelism.
 - c. It relates primarily to believers’ fellowship but can also be used in evangelism.
 - d. It relates primarily to unbelievers but can be used to help believers restore fellowship.
 - e. None of the above.
3. On which point(s) did the lecturer *disagree* with the Religious Harmony White Paper?
 - a. Religion and politics must be kept separate.
 - b. The government has a right to outlaw certain prayer meetings.
 - c. Tract distribution at other places of worship should not be allowed.
 - d. Putting up posters at other places of worship should not be allowed.
 - e. Both “a” and “b” above.
4. Which of the following statements is false?
 - a. John 5:24 is a good verse to use in giving people assurance of their salvation.
 - b. In 1 Corinthians 9:19-23 Paul clearly proclaimed his intent to persuade in evangelism.
 - c. John 20:19-23 is one of the five “Great Commission” texts spoken by Jesus.
 - d. Colossians 3:2-6 tells us that evangelism is a moral responsibility of all Christians.
 - e. none of the above.
5. The reason Paul explained to the Corinthians the nature of the gospel was because...
 - a. some members of the church were doubting their salvation.
 - b. some members of the church were doubting the resurrection.
 - c. Corinth was such a wicked city that the term “good news” had been perverted.
 - d. the church had requested clarification from him on this matter.
 - e. none of the above.
6. Which of the following “evangelistic closes” was recommended in class?
 - a. “Would you like to give your heart to Jesus?”
 - b. “Would you like to pray to receive Christ?”
 - c. “Would you like to invite Christ into your heart?”
 - d. “Would you like to give your heart to God?”
 - e. None of the above.
7. One of the topics of follow through that was *not* suggested in class was...
 - a. growth
 - b. ancestor worship
 - c. assurance
 - d. church
 - e. football

Part II: Short Answer (34 points)

1. Give two good reasons why sharing a personal testimony is effective in evangelism (6 points).

a.

b.

2. What are the ingredients of an effective presentation of the gospel? (6 points).

3. Fill in the sixteen blanks in this abbreviated Engel’s Scale. The first letter of some words is already supplied (8 points).

<u>God’s Role</u>	<u>Our Role</u>	<u>Scale</u>	<u>Man’s Response</u>
Sanctification	Discipleship	+3 to +1	Post-decision evaluation, etc.
_____	<u>H</u> _____ Deals with <u>i</u> _____ Focus: <u>c</u> _____	----- -1 to -3	_____ _____ Repentance, faith, decision, etc.
_____	<u>S</u> _____ Deals with <u>i</u> _____ _____	-4 to -5	Positive attitude towards gospel to grasp of the _____ of the gospel
General Revelation	<u>C</u> _____ Deals with <u>i</u> _____ Focus: <u>c</u> _____	-6 to -10	Awareness of fundamentals of the gospel (-6) to no awareness of _____ _____ (-10)

3. Briefly define the following terms in about 10-15 words or less (12 points, or 2 points each):

Felt Need

“Ideal” Group Interaction

Gospel

Power Evangelism

Need Oriented Study

New Life 2000

Part III: Essay & Charts (45 points)

1. Give the suggested response in the class notes to these objections to trusting Christ (15 points).

Reasons Given for Not Believing

Our Response

- a. "I don't know what my spouse will say."
- b. "I'm not ready to give up my lifestyle."
(vice such as girls, drugs, gambling, etc.)
- c. "Won't a good and moral life get you

into heaven?"

2. Contrast the motives and methods of evangelism in the early church with those often used today, showing what we can learn from first-century Christians. This can be done in a chart form and/or continued on the other side of the page if you wish (20 points).

3. Critique the power evangelism teaching of John Wimber (10 points).

Grading the Witnessing and Gospel Presentation

I. Witnessing

Start with 100% and take points off for these elements which were missing:

Setting:	if not described take off...
	-5
Sharing:	gospel shared completely (with invitation), method, objections, answers
	-5
Results:	in non-believer and/or in student
	-5
Evangelizee:	a non-Christian of a different race
	-5
Length:	for each page over 1 pages take off...
	-5
Format:	spelling, grammar, typed, box number (-2)
	-5

II. Gospel Presentation

Opening:	good question
	-5
Main points:	include verses
	-5
Substitution:	good illustration
	-5
Resurrection:	stated?
	-5
Closing:	questions
	-5
Length:	for each page over 2 pages take off...
	-5
Format:	outline, spelling, grammar, typed, box number (-2)
	-5